

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

*"I cannot believe in any of the creeds of the different denominations, because they all have some things in them I cannot subscribe to, though all of them have some truth. I want to come up into the presence of God, and learn all things; but the creeds set up stakes and say, 'Hitherto shalt thou come, and no further,' which I cannot subscribe to."*—JOSEPH SMITH.

No. 4, Vol. 92

Thursday, January 23, 1930

Price One Penny

SPRING CENTENNIAL CONFERENCES

THE 1930 Spring Conferences of the Districts in the British Mission will be held on the following dates:

Newcastle	...	...	...	Sunday, February 23, 1930
Liverpool...	...	...	...	,, March 2, ,,
Manchester	...	...	...	,, ,, 9, ,,
Sheffield ...	...	...	...	,, ,, 16, ,,
Norwich ...	...	...	...	,, ,, 23, ,,
Hull	...	...	...	,, ,, 30, ,,
London ...	...	...	...	,, April 13, ,,
Welsh ...	...	...	...	,, ,, 20, ,,
Leeds ...	...	...	...	,, ,, 27, ,,
Free State	...	...	...	,, May 4, ,,
Birmingham	...	...	...	,, ,, 11, ,,
Nottingham	...	...	...	,, ,, 18, ,,
Ulster	...	...	...	,, ,, 25, ,,
Bristol ...	...	...	...	,, June 1, ,,
Scottish ...	...	...	...	,, ,, 8, ,,

This year is the centry mark of the re-establishment on earth of the true Church of Jesus Christ. Accordingly, commemorative programs for the Spring Centennial Conferences have been worked out, which will give large numbers of Chnreh members opportunities of presenting to the world the message of "Mormonism." Details will be found in the editorial in this issue of the *Star*, and in those following. Help boost the Centennial program!

## THE KINGDOM GLORIOUS

A PAGEANT DEPICTING ONE HUNDRED YEARS OF THE HISTORY  
OF THE CHURCH

DORA AND IRENE BARGE

(Suitable for use in District Conferences )

### DIVISIONS

PROLOGUE: The Kingdom prophesied. Nebuchadnezzar's dream, interpreted by Daniel. (Daniel 12: 26, 28, 31-36, 38-45). Circa 603 B.C.

ACT I. The Kingdom ushered in. The testimony of the three witnesses to the Book of Mormon. June, 1829.

ACT II. The Kingdom proved.

SCENE 1. Survives the death of its first leader. The martyrdom of Joseph Smith. June, 1844.

SCENE 2. Sustains another in his stead. The succession of Brigham Young. September, 1844.

ACT III. The Kingdom establishes itself.

SCENE 1. Overcomes hardship. Any camp fire in the march across the plains. Circa 1847.

SCENE 2. Builds a House unto its King. The laying of the capstone of the Salt Lake Temple. April 6th, 1892.

ACT IV. The Kingdom bears fruit.

### CHARACTERS

PROLOGUE. Nebuchadnezzar, Daniel, Persia, Greece, Rome, Europe.

ACT I. Mrs. Whitmer, Father Smith, Mother Smith, Martin Harris, Joseph Smith, Oliver Cowdery, David Whitmer.

ACT II. SCENE 1. Two men, Joseph Smith, Hyrum Smith, Willard Richards.

ACT II. SCENE 2. Four men, a woman, a child, Brigham Young, and others.

ACT III. SCENE 1. Sister Dawson, Brother Jones, two men, two women.

ACT III. SCENE 2. Wilford Woodruff, Lorenzo Snow, and others.

ACT IV. Bishop, Bob, a Young Man.

N.B.—All directions are given from point of view of the audience. Players on the stage must reverse them.

### PROLOGUE

SCENE: A room in KING NEBUCHADNEZZAR'S palace. NEBUCHADNEZZAR is seated on a slightly raised throne, Left. DANIEL is standing, Right Forward. The back of the stage is entirely clear.

NEBUCHADNEZZAR (To DANIEL): "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?"

DANIEL (With deliberate emphasis): "There is a God in heaven that revealeth secrets, and maketh known what shall be in the

latter days. Thy dream, and the visions of thy head are these : Thou, O king, sawest, and, behold, a great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. Its head was of fine gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron, its feet part of iron and part of clay. Thou sawest that a stone was cut out without hands, which smote the image upon its feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken at once in sunder, and become like the chaff of the summer threshingfloors ; and the wind carried its pieces away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and the interpretation thereof is this : Thou art this head of gold. And after thee shall arise another kingdom inferior to thee."

(AS DANIEL is speaking the last sentence, a WOMAN, dressed to represent Persia, wearing a broad band reaching from her right shoulder across her breast with "PERSIA" written in bold letters, crosses the stage at the back. As she reaches Centre Back, she pauses, turns full to audience, and then continues her exit. DANIEL resumes his speech.)

DANIEL : " And another third kingdom of brass, which shall bear rule over all the earth."

(During this speech, a WOMAN, dressed to represent Greece, and having "GREECE" written across her band, crosses the stage, as above.)

DANIEL : " And the fourth kingdom shall be strong as iron : Forasmuch as iron breaketh in pieces and subdueth all things : And as iron breaketh all these, shall it break in pieces and bruise."

(A MAN, dressed to represent Rome, crosses the stage during this speech. "ROME" is written across his band, which is worn in the same fashion. He goes through the same performance as the others, and is leaving the stage as DANIEL finishes thus :)

DANIEL : " And whereas thou sawest the feet and toes part of potters' clay and part of iron, the kingdom shall be divided ; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men ; but they shall not cleave one to another, even as iron is not mixed with clay."

(A WOMAN crosses the stage while DANIEL says this last paragraph. She is dressed in a gown of many colours, to represent the flags of the ten kingdoms. She bears "EUROPE" on her band. She repeats the actions of the previous characters.)

DANIEL : " And in the days of these kings shall the God of heaven set up a kingdom that shall never be destroyed : and the kingdom

shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

(Curtain)

ACT I.

SCENE: This originally took place in a bedroom in the home of Peter Whitmer, at Fayette, Seneca County, New York. It is suggested, for the purposes of this pageant, that the scene be an ordinary living room, plainly but comfortably furnished. The time is between three and four in the afternoon. There are three people on the stage. MOTHER SMITH and MRS. WHITMER are knitting; and FATHER SMITH, with a ponderous-looking Bible open on the table (around which all are seated), is trying to read. There is a moment or two of silence after the curtain is raised. They keep looking up as though they find it difficult to concentrate, indicating that they are waiting for something to happen. Finally, MRS. WHITMER puts down her knitting.

MRS. W.: "'Tis no use. I keep thinking I hear them. How long have they been gone?"

FATHER S. (Looking at his watch): "Six hours, almost."  
(There is a slight pause.)

MRS. W. (Putting the question that we feel is in all their minds): "I wonder if Martin *will* see the plates?"

MOTHER S. (Fervently): "O, I hope so; I pray that he will. Poor Martin; he's a weak man, I know; but then, so are we all. It is marvelous to me that the Lord should choose such weak ones to help in the bringing forth of this mighty work."

MRS. W. (With a woman's firmness): "Joseph is not weak. When David first heard from him and was given supernatural aid, so that he could reach him, I said to myself: 'This is no ordinary man.' And then when I saw Joseph, and he told us of the record kept on plates of gold which had been hidden in the hill for so many hundreds of years, the Spirit bore testimony within me—and I knew that he was the Lord's own servant and the one chosen to call the world to righteousness in these latter days. Mrs. Smith, you should be proud of your son."

FATHER S. (Solemnly): "Mrs. Whitmer, we *are* proud that God should choose our son to be His instrument in bringing the fulness of the Gospel to the people of this earth. We are proud that He should have delivered into Joseph's keeping these plates of gold, which are a record of the dealings of the Lord with the ancient inhabitants of this continent, to be translated and given for men to read. But, of himself, what is he? A man—a boy

if you like—born weak, as we all are. In high matters such as these, he could do no more than you or I, without the sustaining power of the Most High God.”

(He pauses, then lifts the open Bible from the table.) “This Book inspired Joseph to seek the Lord in prayer, when he came upon the passage in James :

“ ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.’

“Joseph knew that if ever a man lacked wisdom, he did; for it was a time of spiritual questioning and doubt. Some people were saying: ‘Lo, here is Christ!’ and others cried: ‘Lo, here!’ Joseph hungered for truth. He asked of God, and wisdom *was* given him, according to the promise. I am proud of him, because he had the simple faith to do as James directs. That is why I know he is a fit person to usher in the everlasting kingdom. Because, in all things, he sets aside personal feeling and seeks the will of God.”

(Lays down his Bible. There is a pause. Then):

MOTHER S. (Softly): “I hope Martin will be allowed to see the Nephite plates.”

(MARTIN HARRIS breaks in, in an ecstasy of joy. The faces and attitudes of the listeners change as he speaks. They rise excitedly, the two women dropping their knitting on the table).

MARTIN: “Mine eyes have beheld! Mine eyes have beheld of the glories of God!”\*

MOTHER S. (Almost in a whisper): “Martin!”

FATHER S. (Turning full to audience): “The Lord be praised!”

(Enter JOSEPH SMITH and OLIVER COWDERY. The atmosphere becomes still more tense; joy is in every face. During the ensuing scene, MARTIN paces the room continually.)

JOSEPH: (Taking his mother's and father's hands, so that he stands between them at Centre stage): “Father, mother, you do not know how happy I am; the Lord has now caused the plates to be shown to three more besides myself. These three have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said. The Book of Mormon now has several witnesses who have actually seen the plates from which it was translated.”

OLIVER (Emotionally): “For ever—to the end of the world—before all men!”

JOSEPH (Continuing, earnestly): “For now they know for themselves that I did not go about to deceive the people. I feel as if I were relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul that I am not any longer to be entirely alone in the world.”†

(Enter DAVID WHITMER, as JOSEPH finishes speaking.)

\* *The Life of Joseph Smith the Prophet*, George Q. Cannon, page 48.

† *History of the Prophet Joseph*, Lucy Smith, page 139.

DAVID: "Never again, Joseph! We three to-day have been given tangible and unmistakable evidence of this glorious work which you have been called upon to perform. Henceforth, nothing in this world can tempt us to doubt it, for it is the truth, and we dare not deny it, the Voice of God having declared it unto us."

JOSEPH: "My friends, no words of mine can tell you my joy that you have received so complete and convincing a witness. Now you know, as thousands after you will know, of the truth of this latter-day message which the God of our Fathers has given into our hands. And now, I say unto you, this is but a beginning, the first of many signs which shall follow. For, 'behold, a marvelous work is about to come forth among the children of men.'"<sup>\*</sup>

(Quick curtain)

ACT II, SCENE I.

SCENE: A room of an ordinary house. JOSEPH SMITH, HYRUM SMITH, WILLARD RICHARDS and two other MEN discovered talking as the curtain rises. JOSEPH keeps the Centre of the stage and speaks with calmness throughout. The others talk agitatedly, and the two MEN pace the room continually.

1st MAN: "What shall we do without you, Joseph? Think of your wife and children, and the people who have always looked up to you as a father!"

2nd MAN: "The mob will not be satisfied with having missed you. They will turn their wrath upon us; they will fall upon Nanvoo and destroy us. O, Joseph, you do not know how the world hates us!"

JOSEPH: "I do not know?" (he smiles).

HYRUM: "We know he knows (gently remonstrating). Haven't we seen him tarred and feathered, in chains, and in loathsome dungeons, because of that hate? Brother, he has been near death more times than any of us will ever be."

JOSEPH (Taking a letter from his pocket and handing it to them): "Read this. 'There is no mercy—no mercy here!'"<sup>†</sup>

(The two MEN scan the letter without interest.)

HYRUM: "As sure as we fall into their hands we are dead men."

JOSEPH: "'If we can get away, the attention of the mob will be attracted away from Nanvoo; and, if the people will go quietly about their business, none of them will be harmed.'<sup>‡</sup> But if we go back—it means butchery."

2nd MAN: "Ah, that's all right for you. But what about us? We will be helpless against their fury. They will say: 'See, he

<sup>\*</sup>*Doctrine and Covenants*, Sec. 4:1.

<sup>†</sup>*The Life of Joseph Smith the Prophet*, George Q. Cannon, page 504.

<sup>‡</sup>*Ibid.*, page 504.

has deserted them in their hour of peril!' What will the people think? (whiningly) Joseph, don't leave us!"

(As the full meaning of the accusations dawns upon them, HYRUM draws himself up, as though struck by a blow, but JOSEPH simply smiles wearily. WILLARD RICHARDS stops in his walk and clenches his fists, his honest face quivering with indignation.)

WILLARD: "Brethren—Is Joseph to lay down his life?"

HYRUM (Interrupting): "He shall not go. It means murder: I know them. They have no mercy."

JOSEPH (Silencing them): "'If my life is of no use to my friends, it is of no use to me."

(They are about to protest, but again he silences them.)

"I will go back. Hyrum, there is no need for you to come."

HYRUM (In a choking voice): "O, Joseph, whither thou goest—"

JOSEPH (With dignity): "It is enough."

(He speaks slowly, and we are aware that he is every inch a prophet.)

"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence towards God and towards all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance; and it shall yet be said of me: "He was murdered in cold blood."\*\*\*

(The two MEN stand, miserably twisting their hands.)

1st MAN: "We did not mean this."

WILLARD: "No, Judas! (turning to the audience) Wasn't one Calvary enough?"

JOSEPH: "Do not be alarmed, brethren. What can they do to me more than they did to the ancient saints? They can only kill the body.† I see that it is necessary for the convincing of the world, that I should seal my testimony with my blood, so that none who come after shall be able to accuse me of cowardice."

2nd MAN (Clinging to him): "O, no! Don't go back! Forgive us—we were selfish to want you to do so. Get away—now, quickly. O, Joseph, go!"

JOSEPH (Smiling): "Yes, I am going—to Carthage."

(He turns to go. HYRUM and WILLARD, protesting, catch hold of his arms as though to prevent him. He smiles at them, and under the influence of that smile, they follow him out.)

The 1st MAN watching them go, seems rooted to the floor. Then, as the full realization of what he has done, dawns on him, he rushes after them with a cry of horror, leaving the 2nd MAN on the stage alone.)

2nd MAN: (Frenzied) "O, Joseph—and you were kind to me!"

(He goes quickly after them, and then—slowly the curtain falls.)

*(Continued on page 57)*

\**The Life of Joseph Smith the Prophet*, George Q. Cannon, page 506.

†*Ibid.*, page 506.

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THURSDAY, JANUARY 23, 1930

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### EDITORIAL

#### OUR SPRING CENTENNIAL CELEBRATIONS

SPECIAL centennial celebration programs are being circulated for the Spring District conferences. On the Saturday before conference Sunday, it is proposed to have a District Activity Competition or a District Program. Three meetings will be held on Sunday, in the forenoon, afternoon and evening. These four meetings will furnish an opportunity of directing our thoughts, by speech and music, and other appropriate activities, to the events of one hundred years ago, which led to the organization of the Church.

April 6th, 1930, the actual centenary date of the organization of the Church, falls on Sunday, and will be an occasion for special assemblies of praise and thanksgiving. No District conferences will be held on that date. Every member should worship in his own Branch on April 6th. On the preceding Saturday, April 5th, each Branch will have a get-together party, with a suitable program. On April 6th three meetings will be held: A special Sunday School session in the forenoon; a testimony meeting in the afternoon; and a general meeting in the evening. For the celebrations of April 5th and 6th, special programs are also being prepared.

District and Branch officers are now receiving programs and general instructions for their guidance in making these events the most successful in our history. The programs will be so arranged as to use a large number of our membership. Every member should be ready to do his share, as he may be requested, in making this part of our centennial celebration inspiring and worthy of its great theme. All should make an effort to come out to every celebration gathering at District conferences and on April 5th and 6th.

The Annual auxiliary conferences should also keep in mind the spirit of this year and arrange their programs accordingly. The Branch Relief Societies should be given the evening of Sunday, March 16th, the day before the Relief Society anniversary, for a suitable program, some material for which will be sent out. Other events will be announced later.

On the forenoon of the District Conference Sunday, as well as on April 6th, it is probable that a part of the time will be given to pageants representing the organization, history or progress of the Church. Several excellent pageants, along with other good



usable literary productions, have been received in anticipation of the coming events. One of the pageants, suitable for the District Sunday forenoon meeting, is printed in this issue of the *Star*. It is good reading. The others will be published in some form yet to be decided upon. All together, with enthusiasm, with the spirit of gratitude for the Gospel in our hearts, and our centennial will be memorable!—W.

## THE KINGDOM GLORIOUS

(Concluded from page 55)

### ACT II, SCENE 2.

SCENE: Any ordinary exterior will do for this. Sounds of singing are borne to us on the wind, and we are able to distinguish the tune as "The Spirit of God like a fire is burning" (*Songs of Zion*, page 104). Two MEN are discovered talking as the curtain rises.

1st MAN: "'Twas a sorry day for the 'Mormon' Church when Joe Smith died."

2nd MAN: "Died?"

(They look at each other for a fraction of a second before they laugh.)

1st MAN: "They are having a meeting now, to choose a leader in his place."

(He jerks his thumb over his left shoulder.)

2nd MAN: "He must have been a remarkable man. I know something of the poverty and persecutions the people endured under his leadership; yet nothing seems to shake their faith in him."

1st MAN: "It is different now."

(The singing stops, and there is a subdued hum of conversation which gradually becomes louder as groups of people come nearer.)

"If you'll believe me, that wasn't such a bad day's work that was done in Carthage gaol. It robbed the 'Mormons' of their leader, all right; and they are in a desperate fix to find a new one. Some favour one man, and some another, but most of them admit that there isn't one to be found."

2nd MAN: "I suppose 'Mormonism' will begin to dwindle now, as every new-fangled religion does—without a leader."

1st MAN: "It has begun to break up already. Some of those who were most devoted to Smith are known to be dissatisfied with the present state of things. They are beginning to see—"

(He stops short, as a 3rd MAN bursts in, and, coming to Centre stage cries:)

3rd MAN: "Merciful Father, forgive me!"

(The two MEN look at him curiously. Noticing them for the first time, he excitedly explains.)

3rd MAN: "I doubted the Lord! I thought that the power of leadership had gone with Joseph. I have been deceived. I thought—What did I think?—But I was wrong. Praise be to God! He still reigns in heaven; and Joseph—Joseph the Martyr—still lives!"

(As he is finishing, a small group comes on the stage. They are talking excitedly among themselves. Some of them exclaim: "A miracle! A miracle!")

A CHILD (Holding her father's hand): "But, father, it *was* President Smith. I remember. It was his voice and his face, and the way he held out his hands."

FATHER (As calmly as he can): "My dear, you remember how, in the Bible, we are told that the mantle of the prophet Elijah fell upon Elisha? Even so, the mantle of Joseph has descended upon Brigham."

1st and 2nd MEN (Together; seizing upon the first concrete statement): "Tell us what happened!"

FATHER: "It was as I have said. Brigham Young spoke to us; he stood at the back of the wagon. As long as I live, I shall never forget him. As he spoke, a marvelous change came over him. His face and form seemed to be those of Joseph; he spoke in Joseph's voice; and to us who watched and listened, it was as if Joseph himself had come and stood before us, resurrected from the dead!"

1st MAN (Scornfully): "Rubbish—Hallucination!"

(Murmurs of dissent from the crowd.)

FATHER (Warmly): "It was not. 'We both saw and heard with our natural eyes and ears, and the words uttered were accompanied by the convincing power of God.\* If the Lord had descended from Heaven and told us Himself, in a voice of thunder, that Brigham Young was Joseph Smith's successor, it could not have been more plain or convincing. It was a testimony which we shall carry with us to our dying day, and tell to our children's children—how, in the hour of our darkest sorrow, the Lord God stretched forth His arm and manifested His glory, so that our doubts were all removed and we knew that this was indeed His kingdom and no work of man."

(Enter BRIGHAM YOUNG. A hush falls upon the people, and they turn instinctively to him, as to one whom they have known long years, but see now for the first time.)

A WOMAN: "Brother Brigham, it was glorious. The Lord has taken away all our doubts. But, O, we have sinned grievously: We thought—"

BRIGHAM (A slow smile lighting up his rugged face): "Ah, sister,

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\*The words of George Q. Cannon, an eye witness.

I know. They told you that the Church would end with Joseph; that the power of his personality had led you astray; that you would wander from leader to leader and find no one to take his place. Poor, blind ones! Look up! Is there no One there? My brethren and sisters, think this over. Can the Lord forsake Israel? Can the Shepherd forget His sheep? What was Joseph—What am I—but an earthly instrument in His hands? For this is His kingdom—not Joseph's, nor any man's—the kingdom of the everlasting Gospel, which was given to our forefathers, Abraham, Isaac and Jacob, for a blessing for their seed for ever. And if weak men are sometimes chosen to be His servants, to administer His affairs on earth, under His mercy they do so humbly; and the glory is His for ever and ever."

(Curtain)

ACT III, SCENE 1

SCENE: In the open, at night. There is a camp fire in the Centre of the stage, in the light of which half a dozen figures are seen squatting, forming a rough circle, their faces just showing—tired, honest faces. Some laughing and talking are heard before the curtain rises. Someone strikes up "Come, Come, Ye Saints" (*Songs of Zion*, page 16), and the others take it up with fervour. Curtain rises at the second line. The first verse is sung. As they are finishing, a young woman comes in, her weary face lit up with joy.

YOUNG WOMAN: "O, Brother Jones, I love to hear you singing that. It makes me see what small things our troubles are beside the goodness of the Lord. When I think of all the men who have died, I think how proud they ought to be, and must be, that they have been chosen to die in the cause of the Lord."

(She sits down.)

BROTHER JONES: "You are Sister Dawson, aren't you? (She nods.) You're a brave woman."

A WOMAN: "It was your husband, wasn't it—?"

SISTER DAWSON: (as the WOMAN hesitates) "Yes. It was the cold, you know. Sleeping out at nights, and waking to find his clothes frozen on him. And then tramping all those hundreds of miles, day in and day out, with scarcely a bit of rest. He wasn't used to it."

(There is a murmur of sympathy from the circle.)

2nd WOMAN: "There have been a good many like that. It's a hard life, even for those who are used to toiling and struggling. Yesterday, I felt that I couldn't go a step further; but I prayed for strength, and it was wonderful how it came."

1st MAN: "We must not forget that there are many less fortunate than we. There was a man I helped to bury yesterday—an English gentleman who had been reared amidst every comfort and luxury. It's hard for such people."

1st WOMAN: "We have the promise, though—the place which God has prepared, where He has said His people Israel shall pitch their tents. How wonderful it will be when we get there!"

1st MAN: "It *will* be wonderful; but I tell you, sister, I shall always remember this march. We've had hardships and shall have them until we reach the promised place; but we've had blessings, too. Sometimes I've almost felt that God was walking beside me. I know He's been with us."

(While he is speaking, a 2nd MAN appears, back stage. As 1st MAN finishes, he advances hesitatingly.)

2nd MAN (Apologetically): "Have you a little bread to spare? I wouldn't ask, but there are some children—They've been crying."

(There is a slight pause. Then :)

BROTHER JONES (quickly): "Yes, yes, of course."

(He disappears in the shadows.)

SISTER DAWSON: "Is he—all right? Can he spare it?"

1st WOMAN: "Not really. We'll do something for him."

(Another group, off stage, is heard beginning to sing the third verse of "Come, Come, Ye Saints." The circle joins in with enthusiasm. BROTHER JONES comes back with the bread, and hands it to the 2nd MAN as the song finishes.)

BROTHER JONES (A little shakily): "God bless them!"

(Slowly the curtain falls.)

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### ACT III, SCENE 2

SCENE: The stage is arranged for a meeting. Three men are seated behind a table, and a convenient number of others alongside, and to the back. PRESIDENT WOODRUFF gets up from behind the table just after the curtain rises.

PRESIDENT WOODRUFF: "Attention, all ye house of Israel, and all ye nations of the earth. We will now lay the top stone of the Temple of our God, the foundation of which was laid and dedicated by the Prophet, Seer and Revelator, Brigham Young."\*

(He presses an electric button, and then resumes his seat. President LORENZO SNOW then steps forward, and leads the people in shouting or singing :)

"Hosanna, hosanna, hosanna, to God and the Lamb, Amen."†

(Curtain)

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\**Essentials in Church History*, Joseph Fielding Smith, page 611.

†It is suggested that a choir be arranged in the front seats of the audience, to represent the people who actually shouted on this occasion. If it is felt that shouting would not be suitable, it is suggested that part of Evan Stephens' anthem: "The Hosannah Anthem," be used. ("Five Favourite Anthems." From beginning to "Thanks be to God for endless liberty.")

## ACT IV.

SCENE: A typical modern home. The BISHOP, a kindly-faced old man, and a modern BOY, are both comfortably ensconced in easy chairs and are earnestly engaged in conversation.

BISHOP: "So you'll go, my boy? Make no mistake. It isn't I who calls you. It isn't the Church. It is the Lord."

BOY: "Yes, Bishop, I know it's a wonderful thing."

BISHOP: "The most wonderful thing in the world, Bob. Mind you, I'm not minimizing its difficulties. The man who fills a mission for the Church of Jesus Christ of Latter-day Saints undoubtedly makes a sacrifice. Two years in a foreign land, preaching the Gospel without pay or material remuneration of any kind is not a small thing; especially when, as in your case, those two years happen to be among the best of your life. But here is the wonderful part of it. Thousands of young men have made such sacrifices; and, when they've come home, they've said that those two years have been the happiest of their lives. Many of them have actually begged to go back! There's something behind such stories as those, you know, Bob. Do you think young men would make such sacrifices, if this wasn't the Church of God?"

BOB: "O, I understand that. I don't mind the sacrifice a bit, because I know I'd be repaid spiritually. But I don't think I'm fit to be a missionary—honestly I don't. I don't know enough. (Boyishly) I couldn't go and preach to people."

BISHOP (Very earnestly): "What about Peter and John? They were fishermen—ignorant, unlettered. What did Jesus say to them? 'You do not know enough to preach My Gospel?' Of course, He didn't. He said: 'My grace is sufficient for you . . . I will make you fishers of men.' That message comes with equal force to-day. Many have heard and responded to it. There are now thousands of men in the mission field who have caught the missionary spirit, and will never cease to praise God that they have."

BOB (Warming): "O, Bishop, that's fine! It thrills me! I'd hate not to go now. There's just one thing, though: These men who go on missions—I know lots of them aren't clever or well educated; but they seem to have something about them, and I guess that's why they succeed. But I'm pretty hopeless; I don't seem to have anything."

BISHOP: "O, yes, you have. In this Church there is a special work for every member to perform. That 'something' about those missionaries, of whom you spoke is the missionary spirit. You'll get it if you work and pray hard enough. Think of Joseph Smith. He could scarcely read or write when the Lord took him in hand; and yet he, endowed with power from heaven, ushered in the everlasting kingdom. Think of Brigham Young. He was only a humble carpenter; yet he led that mighty people across those miles of trackless plains, and established them here in the tops of the mountains."

BOB: "I say, it's wonderful! There's really something in 'Mormonism,' isn't there?"

BISHOP (His eyes shining): "There is! But don't mistake me, Bob. Don't think I'm trying to persuade you. The work of the Lord will not suffer if you refuse the call. The stone that was cut out of the mountain without hands has rolled forth, and it is not within the power of man to interfere with its progress. If you refuse, someone else will be called to go in your place, and the work will roll on. It is eternal, and the Hand behind it is Divine."

BOB (Getting up): "Bishop, you've thrilled me. I'm going now—Nothing will stop me."

(A bright lad of twenty-two or so bursts in, in mock anger.)

BOY: "What's this? Bishop, you're my enemy for life! Bob's going to be a missionary before me? Not if I know it! Be a sport, and let me go instead!"

BOB: "No, Sir! The Bishop says I have a special work to do, and you bet I'm not going to let anyone else do it for me, even if he could."

BOY (To Bob): "O, yes, you're all right. But what's the matter with me? People have always said that I'd make a far better missionary than you."

BISHOP (Laying a fatherly hand on the shoulders of the two boys): "You can both be missionaries. (As BOY starts forward) O, no, I'm not going to send you anywhere! (BOY turns away) Now, listen! The motto of this Church is: 'Every member a missionary.' You don't need to go any farther than your own home town to find some missionary work that is crying to be done. That is the greatness of the Gospel. Its scope is limitless. It stretches out to every nation, every being, good or bad, who lives upon the earth at this time, or ever has lived upon it, in all the ages that have passed. There are thousands who live round about us who sorely need it. There are those in our midst who are dying every day for the want of the Bread of Life. Boys come to me and say: 'Can I go to Africa?—to New Zealand?—to Armenia?' I ask them: 'What about here?' Remember: This Gospel of the kingdom has got to be preached in all the world—*unto all nations*—before the end can come. Are you willing to help?"

Both boys in choros: "Sure!"

BISHOP: "God bless you, missionaries both!"

(Curtain)

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"THE GOSPEL began to be preached, from the beginning, being declared by holy angels sent forth from the presence of God, and by his own voice, and by the gift of the Holy Ghost. And thus things were confirmed unto Adam, by an holy ordinance." PEARL OF GREAT PRICE, MOSES 5: 58, 59.

## THE LORD HEARS AND ANSWERS PRAYER

ELDER RICHARD C. BADGER

AS A LAD, no stories thrilled me quite so much as those I heard from my grandmother. They were packed full of the colour and romance incident to pioneer life, in the building of the now great "Mormon" commonwealth in Western America, and are faith-promoting, with a ring of truth about them that can only come from actual experience.

Under the direction of the Prophet Brigham Young, soon after the settling of Great Salt Lake City, companies were sent south to establish other settlements. In one of these companies was a young Welsh convert and his bride. Their small company settled some two hundred and fifty miles south of Salt Lake City, at a place now known as Cedar City. It was there that their first child was born—the first white child in that section of the country. This child was my grandmother, of whom I make mention. During her early life she had several trips to Salt Lake City, made by team and wagon, for provisions and supplies. Only one acquainted with frontier travel at that time can appreciate the hardships and tediousness of such a journey of a week's duration. On returning from one of these trips made in a bad season of the year, the family was overtaken by a severe storm. While the party was making a desperate effort to reach a settlement where it would be safe to stop for the night, one of the horses gave out, making it impossible to proceed. This placed the little family in a most precarious and dangerous position, as in addition to the storm, the country was infested with hostile Indians. Darkness had already come upon them, with the storm threatening to continue throughout the night. Serious illness was inevitable for the children, from the exposure which would be theirs in the open wagon. Undaunted and full of faith, Elias Morris and his little family knelt in prayer. After arising, very few minutes had passed before they sighted a white something moving slowly towards them, which struck fear to their hearts. Minutes that seemed hours passed, bringing the spectre close enough for the frightened group to discern that it was a white horse. The animal stopped beside the fallen one, offered no resistance when drafted into service, and proved a most willing aid. The little town of Beaver was reached in a few hours' time, where comfort and safety were obtained. Grateful for the animal's service, the family cared particularly well for it and stabled it for the night. Early on the morrow it was the desire of all to inspect the most gracious creature, but much to their astonishment, it had departed sometime previous, just as miraculously as it had arrived. Word was sent over the village, but no trace of the horse could be found.

The skeptic may scoff at such an account, but he can never shake the testimony of those to whom God does reveal His hand. Obedience to His commands will bring as a gift to the doer, faith, and a testimony that prayers are heard and answered.

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### FROM THE MISSION FIELD

**Doings in the Districts:** *Newcastle*—The missionaries labouring in the West Hartlepool Branch were banqueted on New Year's Day by Mr. and Sister Haley.

**Releases and Departures:** The following missionaries have been honourably released and have sailed for their homes in America: Wilford N. Hemmert—London and Bristol Districts—released on November 25th, Iver L. Larsen—Liverpool and Welsh Districts—released on November 26th, and William E. Egbert—Leeds and Birmingham Districts—released on December 15th, sailed from Cherbourg, on January 9th, aboard the *President Harding*; William F. McKelvey, reported in the *Star* of January 9th as sailing on December 24th aboard the *Berengaria*, changed his date of sailing to January 8th, aboard the *Aquitania*, from Cherbourg.

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### DEATHS

**Cox**—Brother John Harvey Cox, of the Luton Branch, London District, passed away on December 21st, at the age of sixty-four years. Funeral services were held under the direction of President John L. Clarke. The grave was dedicated by Elder Richard K. Knight. Brother Cox has held the office of Elder for many years, and has been an active champion of the cause of truth.

**GREGORY**—Sister Mary E. Gregory, of the Sheffield Branch, Sheffield District (formerly of the Jefferson Ward, Salt Lake City, Utah), passed away on Friday, December 20th, at the age of seventy-two years. Funeral services were held under the direction of President William A. Dawson. The grave was dedicated by Elder Raymond H. Swenson.

**WILSON**—The funeral service for Margaret T. Wilson, non-member of the Church, was held in Edinburgh, Scotland, on December 21st, 1929, under the direction of President William M. Faulds.

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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### CONTENTS

Spring Centennial Conferences...	49	The Lord Hears and Answers	
The Kingdom Glorious ... ..	50	Prayer ... ..	63
Editorial: Our Spring Centennial Celebrations ... ..	56	From the Mission Field ... ..	64